

Retracted: Human Creation and the Role of the Family: Theological Theory in Bioinformatics

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ABSTRACT

The purpose of the article is to show that the most honest crystallisation of purity and humanity is creation. At the same time, the history of creation shows that the Creator created the world as a single family, the centre of which is man. Christianity accepts sin as a reality, as an existing inconsistency between man and God. According to this, sin is as a product of human society's behaviour and morals or as a kind of disease. The enormous references in ecclesiastical bibliography, in addition to their unique goals, are designed to reflect on the need to be aware of the mystery of creation, to rediscover the vital connection between the absolute and the moral, and to guarantee the historical memory. In this article, human creation and the role of the family are seen as aspects of theological theory in bioinformatics for human history.

KEYWORDS

Angels, Aspects of Theological Theory in Bioinformatics, Church, Creation, Family, Human Creation and the Role of the Family, Human History, Love, Man, Paradise, Woman

INTRODUCTION

According to the history, theological thought, considering the guidance and salvation of the person as the most important and inseparable part of ecclesiastical life, also the fulfillment of the Kingdom of God, however, traditionally provides security of this for the family and declares the family a general and preferred environment for this mission. The mind of man, created in the image and likeness of God, is interwoven with the idea of the family. Because, if a person possesses the surrounding world, so the "growth of the nation", upbringing, preservation and transmission of tradition, language and culture are conditioned by the family. Therefore, without a family, there can be no order, and therefore no orderly society. The concept of the family in general (structural and physical) and in theological sense is given at the very beginning of the Bible (c. Holy Bible, Genesis 1:28, Yerevan, 2017, p.8). A man and a woman, through marriage (c. Holy Bible, Genesis 2:24, Yerevan, p.9), become a family, or in other words, a structural union of the human community. From a spiritual point of view, each formed family joins the "Big Family of the Lord" (c. Holy Bible, Genesis 5:3, Yerevan, 2017, p.11) and becomes a new family in the kingdom of heaven (c. Holy Bible, 1 Timothy 4: 1-8; Hebrews 13: 4, Yerevan, 2017, p.246). The family, presupposes mutual responsibility, care and protection. Ever

since the creation of the world, there has never been a more cherished, harmonious union than a married family. The family is a school of love, where spouses are equal, have equal responsibilities to each other, children and others. The saying, “Because man is not from a woman, but a woman is from a man” (Holy Bible, 1 Corinthians 11:7, Yerevan, 2017, p.1392), is given not to divide, to boast of self-praise, but to held responsibility, to serve with self-sacrifice. The family (c. Holy Bible, 1 Timothy 4: 1-8, Yerevan, 2017, p.1444) originates with God’s blessing, and it is also for God (cf. Holy Bible, Joshua 24: 15-24; p.261, Isaiah 1: 19-20; p.712, Colossians 1:16, Yerevan, 2017). It has a mission to provide both spiritual and moral education (in line with the church’s function in public life) and to bring up with love, unity, and care (cf. Holy Bible, Matthew 19: 8; p.1214 2, Timothy 1: 5, p.1435, Yerevan, 2017). According to this, the family is both the realization of love and the implementer. The family is the highest gift that God has given to man (“It is not good for a man to be alone. Let us make him a helper like him” (Holy Bible, Genesis 2:18, p.8, Ecclesiastes 9: 9, p. 703, Yerevan, 2017), the temple of love and faith (Holy Bible, Ephesians 5:29, p.1421, Yerevan, 2017), the guarantor of which is the Lord (Holy Bible, Matthew 19: 6, p.1213, Yerevan, 2017). The Bible affirms that God’s creation takes place in the context of the family. And the existing commitments are intended to keep the image of the family stable beforehand (Holy Bible, John 13:34 p.1317, Yerevan, 2017). The Bible’s view of man and family is much more universal and general than individual (cf. Holy Bible, Genesis 6:18; p.12,17: 12-13; p.21, Ephesians 2: 8-9, p.141, Yerevan, 2017), regardless of the position and path taken by mankind, God’s providential plan remains unchanged (c. Holy Bible, Luke 15: 4, 7-10, 24; pp.1281-1282. -Hebrews 9: 14, 28, pp.115-147, Romans 11: 29, 32, 34-36, p.1378 Yerevan, 2017).

MAIN FOCUS OF THE ARTICLE

Background, Issues, Controversies, Solutions and Recommendations

“And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed” (Holy Bible, Genesis 2:8, Yerevan, 2017, p.8).

“How amazing! Heaven and earth together cultivate marital and mysterious paradise” (Khrimian Hayrik).

From the very first lines of the Bible, it is clear that man’s creation (Gr. Tatevatsi (1993), The book of questions, Jerusalem, pp. 272-273) is not end in itself conditioned by any authoritative or all the more time dictation, but has a very specific purpose (Fr. Mesrop Aramian (1994), “The Principle of Monotheism in Theology”, Gandzasar, V, p. 86). “Then God said, “Let us make mankind in our image, in our likeness (D. Areopagite (1992), the letter of Bishop Dionysius the Areopagite of Athenians to Bishop of Timothy of Ephesians about mystical theology, Gandzasar, II, p. 144./ V. Lossky (1972), Essay on the mystical theology of the Eastern Church, Theological works, vol. 8, Moscow, pp. 52-53.), so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground. So God created mankind in his own image, in the image of God he created them.” (Holy Bible, Gen. 1.26-27, Yerevan, 2017, p.8) .

In accordance, the eternal God (Gr. Nyusatsi (2007), Fathers of the Universal Church, II, St. Etchmiadzin, p. 127./ The seal of the faith of the Universal church of the orthodox denomination and the questions of our creed fulfilled with holy spirit (1914), St. Etchmiadzin, pp. 85-86./ Gr. Narekatsi (1981), The Book of Lamentations, Yerevan./ N. Shnorhali (1987), Poe. I Khrimyan ms and treasures, Yerevan.), due to His abundant love and infinite freedom wanted to create the world and to grant His revelation to the creature. According to the Church fathers God saw all things until their very existence pondering their image in His mind by the eternal consultation of the Divine persons, that is, each being has timeless divine conception and is called into existence at a certain time in its eternal predestined image and likeness; “... Having in advance the foresight and being superior to all kinds of existence ... the same predicted by the same existence and created everything by His existence

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